

Oct 30, 76

Venerable Phra Dhammadharo,

Thank you very much for the photograph which conditioned many kusala cittas. No, no awareness of just visible object, instead building up of stories (to ryang), like: Good old Bangkok, I wish I was there, what I am doing here, my heart is in Bangkok. But now I "hear" Khun Sujin's words: just visible object. Can you see Phra Dhammadharo? No, only visible object can be ^{seen} experienced. Therefore, now it can be my reminder for awareness when I put it up in the room among other reminders. Just visible object ~~what can be seen~~.

A tiny rupa in the eye, visible object contact it, then it seems the whole wide world appears, Khun Sujin said. But the next moment: end of the story.

You write: Phra Tilip, but when I was in Bangkok he was samanera. Has he become Phra?

I am afraid that I write different letters on the spur of the moment and do not revise them, because I do them in between my translation work. More chapters, but then I have to retypewrite most of it myself. I found that David is so busy with her family.

Phra Mangala in Amsterdam said: write only in Dutch, we need it, do not write into English. But I said, no, I promised those in Bangkok the cetasikas, they are waiting. Fortunately he is against them asking for money for those meetings and they don't do it, although they sent that letter. I also told someone of the committee that Dhamma should be free for everybody.

Did Phra Cetanando show the letter I wrote to him? Of course we all are inclined to slip into "worldly thinking" and it is easier to remind someone else than oneself. But ~~I know~~ If there is a Japanese interested in my book it may be a condition for him to start to translate. We should not think in quantities and worry whether it will be printed or not. Because, if we can help one person is that not worth while? However, it depends on his inclinations whether he likes to do it or not.

A journalist called me who had met you and likes to interview me about Thai culture for his article. I said I am afraid that I am not the right person, since I only have time for Dhamma, and I could not tell him anything else than what he had heard in Bangkok. He had found Abhidhamma so technical. I talked

a little and he said: that is the same Phra Dhammadhara had said to him. He is coming to the next Abhidhamma session in Amsterdam. I take my Abhidhamma talks as a lead, but for each one I take several sessions, I go very slowly and use many examples from daily life, very little terms.

I had a letter from a monk from Sri Lanka who is on a world mission and saw my Book I in America. He asked for a copy to be sent to Sri Lanka. I will also send him Letters the Hague, but all the other writings are finished now. When my Abhidhamma Book is out and you will send it to Kandy, could there be an extra copy for him, same address. He only arrives back next year in May and he asked for surface mail, not registered: Piyadassi Thera, Forest Hermitage, Sri Lanka. The other copy to Forest Hermitage will be for their reading-room. Now, if you have other materials on stencil, like Book II, other Letters, I think it might interest him. It seems they are also interested in America now. He found the Book I in "Stillpoint Institute", San Jose, California. This address and also the Buddhist Vihara, 5017, 16th Street, N.W. Washington D.C. 20011, U.S.A. would be addresses in America, in case someone of the Dhammafriends returns to America and can take materials over there.

More corrections:

Book I, a footnote, p. 4, line 4, to Uposatha Day (I think capitals): ~~Upposatha~~ 1) Literally: fasting-day. In Thailand Uposatha Day is usually observed twice a month, on the days of the full moon and of the new moon.

(I added this in Dutch, and if you like it, you could add it in the English.)

Book II: I am not sure what I wrote to Jonathan, but here is some more: p. 162, line 2: not be aware when knowing... and line 3: when remembering...

p. 196, par. 3, line 3: awareness of akusala cittas (out: when there are..)

p. 210, forelast line: While you are talking, can you not be aware of sound as only sound, a kind of rūpa?

p. 212: line 4: aware of these cittas as only types of nāma?

About the last one: I added this, because I am afraid now to lead people the wrong way: they might think that they can in awareness know the different namas such as akusala cittas and kusala cittas. The same for all the other places where I say similar things, what is your opinion? Anyway, reading alone is not enough, if people are really interested they need the spoken word as explanation. Khun Sujin said: what word we are using, people are bound to misunderstand it. All I can do is adding something here and there, hoping that they will not get the wrong understanding.